THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."

No. 41, Vol. LXXI. Thursday, October 14, 1909. Price One Penny.

THE SECRET OF THEIR GREATNESS.

(*Continued from page 628.*)

JOSEPH, the son of Jacob and Rachel (Gen. 30: 23, 24), the same who was sold by his brothers to the Ishmaelites and by them taken down into Egypt, began life under circumstances that might have made a "spoiled" child of him, and consequently a weak man. It is recorded: "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors." (Gen. 37: 3.) As a rule favorite children are pampered to such an extent that they do not acquire that ruggedness and firmness of character necessary to sustain them in the trials that beset them through life, especially under circumstances that try men's souls. Too often the pampered child turns out to be the weak and unreliable man. The child that is the favorite in a family is unfortunate in that he is almost certain to draw down the envy or dislike of the other members.

This was strongly apparent in the case of Joseph. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." (Gen. 37: 4.) And, if we lose sight of the fact that his was an unusual spirit destined to shine in the world's history, to be a savior of his father's house and a leader of men, we might easily regard him as a presumptuous child, for he was only seventeen years of age when he began to dream dreams that caused his

brethren to dislike him even more than did the favoritism of his father. "And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more." (Gen. 37: 5.)

Now this thing that we call presumption in young people is, under proper conditions, only an evidence of coming development. No doubt the parents of Jesus, that is Joseph and Mary, and those of the family, miscontrued the underlying principle of His forwardness upon the occasion when they had been up to Jerusalem to observe the feast of the passover, and He remained behind "sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." (Luke 2: 46, 47.) When they found Him, "his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." They did not understand that He was to do the great things that awaited Him, of which this was but a forecast. "But his mother kept the saying in her heart." (Luke 2: 48-51.)

Considering the circumstances it was but natural that Joseph's brethren should misunderstand him, for when he related his dreams (Gen. 37: 7, 10) to his father even he was impatient and rebuked the boy, saying: "What is this dream thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him but his father observed the saying." It is likely that Israel had an inkling that the boy would be great sometime, because he himself was a recipient of heavenly manifestations through faith, and had had personal communion with God. He knew that the thing necessary to develop the character which thus early showed its inclination was humbleness and obedience to the will of God, and he stood in some awe of the promise exhibited through these dreams. Readers of sacred history know how all the promises of Joseph's youth were fulfilled after he had come into Egypt. "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither." (Gen. 39: 1.) Like many another of both ancient and modern worthies whose youth as measured by the standards of men did not reveal great promise, Joseph now began to disclose the poise of his mind and we shall see by all his actions from this time on that he had respect to the still small voice within, the compass of his soul, and sought strength and wisdom and power from Him of whom the Savior later said: "Be ye therefore perfect even as your Father which is in heaven is perfect." He was almost immediately intrusted with great responsibilities and was looked up to by the proud Egyptians as a man of unusual capabilities. This is the secret of it all: "*And*

the Lord was with Joseph, and he was a prosperous man." (Gen. 39: 2.) "And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field." Gen. 39: 5.) Such a splendid character did Joseph possess that implicit confidence was placed in him by Potiphar, "he left all he had in Joseph's hand." (Gen. 39: 6.)

Joseph was made the victim of the wrath of a woman scorned (Gen. 39: 14), and was cast into prison through her lying tongue, but such a goodly person was he that he found favor in the sight of the jailer, because "*the Lord was with Joseph*," and even in durance vile he commanded the confidence of those who dealt with him. "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there he was the doer of it. The keeper of the prison looked not to anything that was under his hand; *because the Lord was with him*, and that which he did the *Lord caused* to prosper." (Gen. 39: 22, 23.)

Joseph had the gift of unerringly interpreting dreams and visions, which gift is of God, and through which he was lifted from the gloom of the dungeon to the highest position in all Egypt save that of king. When he had satisfactorily interpreted the dreams of Pharaoh, the secret of his ability was made plain to that idolatrous monarch. "And the thing was good in the eyes of Pharoah, and in the eyes of all his servants. And Pharoah said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (Gen. 41: 37-40.) But for the fact that Joseph had sought the Lord in all things and rendered unto Him proper obedience, there was nothing surrounding his youth to produce such a well-balanced character and such extraordinary ability, for at this time he was quite a young man. "And Joseph was thirty years old when he stood before Pharaoh, king of Egypt." (Gen. 41: 46.)

Joseph excelled in godly virtues insomuch that he is to this day regarded as one of the wisest of men, a man of God. He was from his earliest youth a supplicant for the favors and blessings of the Lord, and was richly endowed by the Giver of all good gifts, becoming an evenly balanced character, one in whom the inclination to do right preponderated. His was a noble spirit endowed with faith, love, charity and the desire to benefit mankind. Note the surpassing magnanimity with which he treated his brothers when they came to him in need. (Gen. 42.) They had dealt wickedly with him, but in his bosom where burned the love of God, was

found no hatred, nor desire for revenge. He returned good for evil. He had suffered under the hands of the Egyptian captain, Potiphar, but when his services were wanted to save the nation from famine, he responded grandly. *And all because the Lord was with him.*

All men have implanted within them divine attributes and latent powers that need some suitable occasion to bring them into action. When the occasion comes, he is a wise man who seeks heavenly aid, for the wisdom and power of God are as far above that of man as the heavens are above the earth. We must use all the intelligence that we are blessed with to bring into action the powers within our souls, but when human resource is exhausted we still have God. The help of God begins where human efforts fail. And thus may we be added upon.—S. N. L.

(*To be continued.*)

OBEDIENCE REWARDED.

I HAVE now been attending the Church of Jesus Christ of Latter-day Saints over twelve months, and have had great joy in meeting so many earnest souls who are striving daily to keep in the path of righteousness and truth. Although I spent many happy hours in the church to which I previously belonged, it is as nothing when compared to the united fellowship of the Latter-day Saints for the same brotherly and sisterly love towards all does not exist, and now I am proud to say I belong to the "Mormon" Church; for I felt it to be the will of God that I should embrace the gospel in its fulness and be baptized into the fold.

Proverbs 21: 30, and Isaiah 8: 9-10, show the folly of designing anything contrary to the will of God, and implies the security of those who obey it. What God wills is the path of duty and safety; then let it be our daily prayer to be guided therein by His grace. How often does the voice of warning come and is turned aside because the way is a little rugged; the voice of warning is the voice of truth, and disregard of warnings and neglect of prayers are the first steps which lead to falsehood and wickedness. How careful should we be to avoid these first steps before it is too late, and to hearken to the voice of conscience if we would not feel its wounds. A good man does not say, "What I have a mind to do, that will I do;" but, "What does God require of me? what is duty? what is prudence?" So he does not force his way but is directed by a safe and certain rule by listening to the promptings of the still small voice. As Latter-day Saints we should be ever ready to stand on the side of truth, for *truth* is the proper object, the riches and furniture of the mind. Even in our common studies we should engage the God of truth and implore His divine grace to point our inclination to proper studies, which will help to strengthen our

minds and give us a greater knowledge of God's wonderful works. Many, like the rich young man (Mark 10: 22), though showing some disposition to embrace the truth, will not pay the necessary price; they will not sacrifice their love of dissipation, their indolence, their prejudice, their pride; they seek it not in humility and prayer, they are afraid of self-sacrifice. If we come to God humble, with a desire to know the truth, He will impart to us knowledge. He has said if we shall ask in prayer believing, we shall receive; and we will consider it a privilege and not a trial, a pleasure and not a pain, an honor and not a trouble, to give to others freely that which we have freely received.

If we ourselves are aflame with the love of the Master, and of perishing souls; if we are intelligently and thoroughly interested in the work, we shall not fail to kindle the flame in others and inspire them with kindred interest. Surely angels must look on amazed while those for whom Christ died, those who bear His name and profess to be His followers are more occupied with their own ease than His honor, more with self-gratification than soul-saving, with anything rather than work for Him.

Dear friends, let us awake to a sense of our duty and our privileges in regard to the advancement of the Master's kingdom. Let us not be satisfied with listening to and admiring the elders' addresses, or extolling the zeal and devotion of the missionaries themselves, but let us each go and do likewise. Each can deny himself for the Master's sake and seek to strengthen the hands of those who have given up all for the Master and the cause of truth, and pledge ourselves to God to use every opportunity to speak boldly those things which we know to be the truths of the kingdom.

Who is a brave man, who?
He who dares defend the right
When right is miscalled wrong;
He who shrinks not from the fight
When weak contend with strong.
Who fearing God fears none beside,
And dare do right whate'er betide;
This is a noble man.

There are bold hearts needed to-day who are not ashamed to be on the Lord's side, and if they have to suffer persecution for keeping firm in the truth, there is comfort in these words: "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2: 10.) What a glorious reward this will be for all that may have to be endured. Let us each strive to be faithful unto the cause of truth and never in word or deed deny our Master.

Liverpool. L. M. N. L.

NOTHING great or durable has ever been produced with ease. Labour is the parent of the lasting wonders of the world, whether in verse or pyramids.

EMINENT SUCCESS OF WORK AT EARL'S COURT, LONDON.

THE European mission hired a booth at Earl's Court Exhibition in the enclosure known as California Court, a very desirable position, as it was deemed an excellent opportunity to place before the people some of the Latter-day Saints' literature and converse with those who had a desire to know the truth about the character and religion of the people known throughout the world as the "Mormons." Overhead and in front of the booth appeared the very conspicuous sign, "Utah And Her People." This alone was sufficient to arouse the curiosity of misinformed people, and served as a means of drawing many inquisitive persons into conversation.

On June the fifth the work was commenced by Elders Walter P. Monson and Nephi J. Brown, Elder Monson being in charge. To sensitive natures the task was a hard one, but being called to the position by those whose right it is to call, the work was undertaken in all earnestness. Our neighboring booth-keepers at first eyed us with suspicion, and passers-by would indulge in sneers and scoffs until we became somewhat accustomed to being the butt of ridicule.

Nearly every day of the first four weeks was given almost wholly to discussions which partook somewhat of a public character, as many people would flock around to hear the arguments brought forth—a thing most delightful to the average Englishman. That the Lord was on our side was shown in the discomfiture to which many of our opponents were put when discussing doctrines from a Biblical standpoint. Usually slander and abuse was resorted to by them. These discussions of a heated order did not continue to any great extent after July the fifteenth, though occasionally we were forced to defend our faith from the onslaught of professing "Christians." We vigorously defended the character of our people, and gave detailed explanations of the excellent code of moral laws, including the Word of Wisdom, lived by all true Latter-day Saints. Many were so deeply impressed with these glorious principles that they gave us the highest respect, and soon public sentiment became perceptibly changed; especially was this so with the officials and the exhibitors.

After the first two weeks more assistance was required, and Elder Herbert J. Barnes was chosen, who worked faithfully and well until August 7th, at which time he was called to labor in another field. Elder Owen F. Beal was called to assist in this work on July 6th, and labored until the close, October 2nd, in company with Elders Monson and Brown. Other elders of the conference were called to assist as occasion required, who rendered excellent service. As evidence of the magnitude of the work performed we give herewith some statistics showing the number of gospel conversations, books sold, tracts distributed, etc.: Hours spent by

elders, collectively, 3,000; books sold, 5,831; standard Church works sold, 24; tracts distributed, 161,540; gospel conversations, 6,500.

Literature has fallen into the hands of people from forty-one countries as follows: Argentine Republic, Uruguay, Brazil, Peru, Chili, Mexico, seventeen of the United States, New Zealand, Canada, Australia, South Africa, Egypt, Greece, Palestine, Turkey, Persia, Iceland, India, Armenia, Japan, Russia, Germany, Switzerland, Spain, Portugal, Italy, Austria, Hungary, Belgium, Norway, Sweden, Holland, Denmark, Arabia, Morocco, England, Ireland, Scotland, Wales, China, Korea, and British Guiana. We were asked why we did not send elders into their countries by people from Argentine Republic, Brazil, Chili, and India. An English gentleman gave a very pressing invitation to come to his city in India and our elders would be made welcome and treated with cordiality and respect. This gentleman bought a Book of Mormon, Voice of Warning and other books.

There were two hundred and ninety-two people who called at the booth and stated they had been to Utah, and only one had an uncomplimentary word to say of Utah and her people. The concensus of opinion of those who had been in Utah and lived among the Latter-day Saints was that they are the best people on earth. Such expressions as these would be uttered by strangers when crowds would gather around us. Surely the light of Zion is beginning to shine from the tops of the mountains to the remote parts of the earth. When leaving the grounds on the last day of the exhibition, it was a pleasure rarely experienced to have officials and friends shake our hands wishing us every kind of good-will, with an occasional "God Bless You."

The reports show a measure of the success which has crowned our humble efforts in putting the gospel of our Lord before the people in this popular pleasure resort, where many of the better classes have been reached. Many ministers were surprised at seeing us in such a public place and can say with us "God moves in a mysterious way," etc. May the seed which has been sown broadcast in the world yield a generous increase unto the Lord of the harvest!

W. P. Monson, President.
N. J. Brown, Secretary and Treasurer.

The way to fulness of life is through death. We may save ourselves from sacrifice, if we will; we may refuse to make the self-denials which love demands of us; we may indulge ourselves, and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. We must die to live; we must lose to gain.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 14, 1909.

AN ANGLICAN BISHOP AND UNIVERSAL APOSTASY.

THE statement that there has been a universal departure from the simplicity and absolute truth of the gospel of Jesus Christ, and from the form, spirit, ordinances and power of the Church which Jesus Christ established when on earth, is vehemently denied by the differing sects of modern Christendom, and the Latter-day Saints are vigorously denounced by modern ministers for entertaining this idea; yet the very fact that the conflicting "Christian" denominations proclaim the absurdity that all these inharmonious elements constitute in the aggregate the Christian Church, is of itself sufficient to prove the reality of this general departure. Occasionally, some of the foremost ecclesiastical authorities of the time make statements which go to prove that there has been a universal apostasy, while inveighing against those who openly avow it. There is no denying the existence of serious divisions, not only between the various religious organizations, but within their own ranks in addition to the conflict between the sects. There are hostile views between members and ministers in each of those denominations, and this spirit of dissent and discord is bewailed by all who desire that unity of the faith which the New Testament teaches as essential to the Church as the body of Christ.

Quite recently there has been a Congress of the Established Church. It was held at Swansea in South Wales. It was attended by the highest dignitaries of the Church of England. The Archbishop of Canterbury, as well as a number of prominent Anglican bishops, and a crowd of the clergy were present, and very eloquent discourses were delivered on important questions, relating to the continuation of the form, doctrine, ritual, and ceremonial ordinances of the Church of England "as by law established."

Although some of the ministers of that Church object to the term we have used in quotation marks, it is a perfectly proper phrase, because it is strictly true. Else, why is it called by common consent "the Established Church." Is not the sovereign recognized as the head of that church? Why are the articles of religion, formulated in the Book of Common Prayer, preceded by the declaration of the King, who announces himself in this way?

"Being by God's ordinance, according to Our Just Title, Defender of the Faith, and Supreme governor of the Church, within these Our Dominions, We hold it agreeable to this Our Kingly Office, and Our religious Zeal to conserve and maintain, the Church committed to Our charge, in unity of True Religion, and in the bond of peace, etc." Further on the King declares, "That we are Supreme Governor of the Church of England," and he goes on to forbid any change of ordinances and constitutions without his Broad Seal, or "contrary to the laws and customs of the land." This is one reason why it is called "the Church of England as by law established." The great difference between it and the Church as by Christ established is clearly to be seen by a comparison between the former, as explained in the Book of Common Prayer and its articles of religion, with the latter as set forth in the New Testament. But we wish now to draw attention to declarations made by its own authorities, and particularly some remarks made by the Bishop of Carlisle at Holy Trinity Church during the Church Congress at Swansea on Tuesday October 5th. After speaking on the subject of baptism and the laying on of hands for confirmation, approving of both, but declaring that the ordinance of confirmation is nowhere commanded by scripture, he took up the point of the difference between the primitive Christian faith and modern creeds, and said:

"The difference between this primitive creed and later creeds and modern symbols is immeasurable—immeasurable not only in degree, but also in kind. The farther we move from the age of Christ and His Apostles the farther also we move from the pure simplicity and comprehensive affection of the Christian faith. The earlier the creed the shorter and more catholic it is; the later the creed the longer is it and the more exclusive. The earliest creeds were the expression of historic fact, of personal relationship, of personal affection; the latest are largely the subtle reticulations of schoolmen, and sometimes also the fierce embodiment of ecclesiastical narrowness. The dominant notes of the first creeds are inclusion and love; of the last, exclusion and anathema. Instead of being a bond of union between Christians, the more modern the creed the more prolific is it as a cause of division, a source of faction, a fount of bitterness. It seems certain that in so far as creeds are complex and belligerent they are dissimilar from the earliest creeds; and that until we return to the simplicity and affectionateness of the New Testament creeds we have no reason to hope for, no right to claim, the promise of the Savior that He will draw all men to Him. The more complex the creed, the more it obscures the Christ."

These are remarkable words coming from such a source; remarkable, both for their boldness in the presence of a congress of ecclesiasts, and for their virtual admission of that great departure from the faith which we Latter-day Saints are berated so much for declaring. And the learned Bishop did not stop there. After discoursing strongly on the difference, also, between the morals of the early Christian Church and those of the present churches, he spoke of the need of reform, and affirmed:

"And there can never be a Catholic Church, in any honest sense of the term,

until we get back to the bed-rock of evangelical morals, which is human love built upon the foundation of love divine and resolutely bent on copying it, and until we get rid of the rabbinical niceties and ecclesiastical subtleties and priestly inventions which have so long usurped the throne properly belonging, and belonging only, to the evangelical morals."

He then expressed himself in terms of anticipation that there would be a return sometime to that primitive faith and its ideals, and exclaimed, "Grand hopes of the reunion of the Christian Church, happily fill the air," but in the next breath he explained that what was meant by this "grand reunion" did not signify that the several churches, Italian, Greek, Anglican, Reformed, Non-conformist, Presbyterian, Episcopalian, Dissenting, etc., etc., should all come together, each accepting the others, under one form of government, but a different kind of union altogether, which he thus described:

"For myself I should be more than content, yea, unspeakably thankful, that we should proceed slowly; that as a first step all Methodists should be united in one body, all Presbyterians in one body, all reformed Episcopalians in one body—that the Roman Church should set about the vigorous emancipation of itself from corruption and error, and the Greek Church from the hidebound fetters of deadening tradition and spiritual immobility—and that there should be more frequent interchange of religious and social intercourse between the members of all the several Christian communities: not as yet an interchange of pulpits, but united meetings for conversation, discussion, prayer, and praise."

It will be seen from the foregoing, that notwithstanding his desire for a return to primitive conditions, and the hopes that "fill the air" for a reunion of the Christian churches, the learned Bishop does not expect anything further in that direction than union in each of the contending bodies of its own members, not that grand "unity of the faith" that was a characteristic of the Church which Christ established, making all members essential parts of one body, not of many bodies for "Christ was not divided." But after all the gentleman's yearnings for more union among groups of Christians, he does not want uniformity. Here is what he said on that point: "The true unity of the Christian Church is not the identity of inorganic nature, but the inward unity of a wonderful and complex organism, a majestic body of diverse members." He avowed that "a uniform church would be not only a monotonous, but a dead church; diversity is essential."

This also is a remarkable utterance. How does it harmonize with the description of the Church given by the Apostle Paul in his Epistle to the Ephesians? "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." The Apostle further set forth the order of officers in that one body, so different to that now existing in the Anglican church, and indeed in every one of the modern Christian sects, and showed the purpose of that organization, "till we all come in the unity of the faith, and of the knowledge

of the Son of God unto a perfect man, unto the measure, of the stature of the fulness of Christ." And he also explained "from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase in the body, unto the edifying of itself in love." (Eph. 4: 4-16). These are but a very few of the teachings of the early Apostles which place beyond dispute the fact that the Church that Christ established was one body, of which He was the head.

The Bishop of Carlisle does not believe in a return to that real and essential Christian unity that Paul described, but thinks it would be "most undesirable." Indeed he said it would only be "a dead church." Was that a dead Church that Paul wrote about? Was it "monotonous?" Led by living Apostles, Prophets and other inspired teachers, vitalized by the Holy Ghost, every doctrine, ordinance and ceremony clearly defined, a compact, symmetrical organism in communion with its spiritual Head in the heavens, it was a growing, progressive, vigorous unified body, with no signs of dissolution or corruption in it. What are the signs of "a dead church?" Are they not disintegration, part receding from part, no uniting power, no real cohesion, the same indications of disease to be seen in a corpse?" Evidences of a kind of life, but that kind which marks decomposition and decay.

It is astonishing that men of brains and culture, students in current theology, can take the ground that these heterogeneous religious elements of modern times, can be logically viewed as the living body of Christ, taking the Holy Scriptures which are their only guide as the standard of appeal. The only way by which there can be a return to the unity of the Christian faith as set forth by its early Apostles and expounders, is by its restoration through new communication with its Divine founder. Yet those who claim to desire this recurrence, and profess to rejoice over any little movement that takes place in the direction of Christian unity, object to and reject the very idea of new revelation from God and refuse to examine the system which Christ Himself has reintroduced in these latter days, because of their disbelief in the doctrine of continued revelation.

They will, therefore, go on in their disunion and lack of spiritual force, preaching to half-empty churches, administering their dead forms, bewailing their own lack of unity, following the creeds and notions of men, and keeping people back who would receive the truth as it is in Christ Jesus, but for the dogmatism of the churches on this point, the blind leading the blind, and all stumbling on their way into the ditch together.

We turn from their conflicting human creeds to the pure faith of the gospel as restored from heaven in these last days, and to the Church which Christ Himself has set up on the earth, and to the love and union and heavenly spirit which permeates it and gives

it life and power, and praise the Lord for His goodness and love and mercy to the inhabitants of the earth, manifested in the ushering in of this great and last dispensation.

C. W. P.

CONFERENCE APPOINTMENTS.

Norwich	Sunday, October	24th,	1909.
Liverpool...	,, ,,	31	,,
Manchester	,, November	7	,,
Leeds	,, ,,	14	,,
Bristol	,, ,,	21	,,
Sheffield	,, ,,	28	,,

MINUTES OF SCOTTISH CONFERENCE.

THE semi-annual Scottish conference was held in the South Side Masonic Temple, Glasgow, on Sunday, October 10th, 1909. There were present: President Charles W. Penrose of the European mission; President J. G. Johnston and twenty-five traveling elders of the Scottish conference; President E. H. Cornwall and three visiting elders of the Newcastle conference; and Patriarch Alexander Leatham of Rexburg, Idaho.

The morning service commenced at 10 a.m., and after the opening exercises the sacrament was administered by Elders Joel H. Rich and R. M. Peden.

A short address of welcome was extended to the saints and friends by President Johnston, after which the statistical and labor report for the past six months was read, approved and accepted. The general and local authorities were then presented and unanimously sustained.

Elder W. W. Sagers said he had rejoiced in his labors during the past six months, and had found many good people who were living up to the gospel as they have been taught it, but he had presented the truth as revealed from heaven in its fulness.

Elder L. A. Clegg reported the Dundee branch in good condition. Had received much encouragement in his labors and felt confident that several new members would soon be added to the Church.

Elder A. H. Burt spoke on the first principles of the gospel, and testified of its restoration in its primitive purity in our day.

Elder J. S. Buchanan rejoiced in his missionary labors and felt that he had helped some honest-hearted people to see the pure light of the gospel of Christ.

"God of our fathers we come unto Thee," was rendered by the Elders' chorus.

President Penrose expressed his pleasure in seeing the saints of God sustain His commissioned servants. Said that the work now

being done by His covenant people is the greatest ever attempted. In previous dispensations His work was confined to a very limited district, but now His gospel must be carried and preached to every nation, kindred, tongue and people. The fruits of the gospel should be: love, peace, joy and happiness in the home. Exhorted the saints to remember their family prayers. Reminded them that they should not deprive themselves of the blessings promised to faithful tithe-payers. President Penrose then gave a very interesting synopsis of his tour into the far north last summer with President Anthon H. Lund and party.

The afternoon meeting commenced at 2 p.m.

Elder R. S. Eccles gave an encouraging account of his labors in Aberdeen. The branch was in a prosperous condition and many very intelligent and influential men were thoroughly investigating the message of "Mormonism."

Elder J. H. Melville related in an interesting manner some of his missionary experiences while laboring in the extreme north of Scotland, and bore a strong and impressive testimony to the restoration of the gospel.

President E. H. Cornwall of the Newcastle conference read Eph. 2: 19, 20, and Gal. 3: 26-28, and applied these comforting writings of the Apostle Paul to the present Saints of God in all the world, showing that it matters not where we hail from as long as we are "fellow citizens with the saints," and "are built upon apostles and prophets, Jesus Christ being the chief corner stone."

A solo, "We shall meet in the morning light," was rendered by Miss Ogilvie Ross.

Elder William A. Nibley reported the condition of the Kilmarnock branch, and bore his testimony to the divinity of this latter-day work.

President Penrose stated that the Latter-day Saint elders are respected by all who are intimately acquainted or associated with them. This is a great credit to them. He spoke of the good works of Knox, Luther and Wesley under Divine Providence in preparing the way for the Lord to re-establish His Church on the earth. Like worthies have been raised up in the heathen world also, for a similar purpose. God is the revealor of truth, and the adversary is the promoter of error. It was pointed out that the "faith alone" doctrine was from beneath, and the Scriptures do not teach it. The first principles of the gospel were impressively explained. The lack of courage to embrace truth, because it was unpopular, was pointed out as a mark of cowardice, and those who will not confess Christ before men will not be recognized by Him before the Father. God, however, has provided places for all of His children, whether they be good, bad or indifferent. Eternal justice requires every man to be punished for his own transgressions, but eternal mercy holds out hope for the captive when he has paid the "uttermost farthing."

At the evening service our spacious hall was crowded. President Johnston said that the spirit of truth is gradually gaining access to the hearts of the people of Scotland. He explained that Jesus Christ was the revelation of God to man in both former and latter days. Angels have ministered to men in this age as well as formerly. Many people now do not believe in angels at all. Testified that the spirit of truth has been restored and exhorted the people to seek for it.

Elder A. Z. Richards spoke briefly on the necessity of instilling into the hearts of the young people a love for the true principles of the gospel, that in later years they may not be led astray by vain superstitions and the traditions of men. Said the Sunday Schools and Mutual Improvement Associations were organized to assist the young people in arming themselves with the sword of truth, with which to war against sin and error.

A vocal solo entitled, "I know that my Father knows," was beautifully rendered by Sister Jeanie Caterson.

President Penrose said God does no evil, but permits it for our education. All experiences gained in this life are for our benefit in the after life. Selfishness is the root of all evil. The sins of the fathers descend to the children on natural principles as the germs of disease are inherited, causing the apparent untimely death of little children. "Whatsoever a man soweth that shall he also reap." Admonished the people to do what is right, avoid what is wrong, and follow the Redeemer of the world. Outlined how they may do so, by keeping His commandments, but said if they continually insist on following the vain teachings of men, they cannot go where Christ is. Said there are many object lessons in the Scriptures which point out this great truth. Defined "pure and undefiled religion before God," and bore testimony to its restoration in this age with such power that the kind and valuable instructions given during this conference will long be remembered and profited by, in the homes of the saints of Scotland.

At 9:30 Monday morning, all of the elders met with President Penrose in Priesthood meeting, where the reports of the elders were heard and many valuable instructions given and questions answered by President Penrose.

A. Z. RICHARDS, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Ralph H. Ludlow and George A. Parry of the British mission have been honorably released and sailed for home October 9th, 1909, per s.s. *Celtic*. The following named missionaries have been honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—Richard Jefferies, Edward Sawley. From South Africa—Thomas R. Wilks,

George W. Simons. From Scandinavia—John G. Hansen, Soren R. Nielson. From Sweden—Gustave W. Gunnarson. From Norway—Aurelius Thoresen. With the company were forty emigrants, in charge of Elder Richard Jefferies, assisted by Elders Soren R. Nielson and Thomas R. Wilks.

Arrivals.—The following named missionaries for the European mission arrived October 9th, 1909, per s.s. *Laurentic*: William Chapple, John F. Snedaker, Ogden, Utah; Alfred Parsons, Mammoth, Utah; Isaac P. Robinson, Layton, Utah; Leonard H. Whipple, Sterling B. Talmage, Samuel Campbell, John M. Young, Joseph Harris Taylor, Clair S. McAllister, H. R. Hulshoff, George W. Teasdale, Jared Russell, C. C. Clive, D. W. Cummings, Salt Lake City, Utah; Joseph M. Clark, Mesa City, Arizona; Daniel A. Matthews, Matthews, Arizona; Brigham A. Hendricks, Lewiston, Utah; J. A. Artimus Crane, Bennington, Idaho.

Appointments.—The elders who arrived for the British mission, October 9th, have been appointed to labor in the following conferences: Samuel Campbell, Irish; Isaac P. Robinson, Leonard H. Whipple, Leeds; William Chapple, John M. Young, Manchester; Sterling B. Talmage, Alfred Parsons, Liverpool; Joseph W. Clark, Newcastle; George W. Teasdale, Scottish.

Sale of Work at Belfast.—On October 4th, 1909, the members of the Relief Society of the Belfast branch held a sale of work, at 7:30 p.m. President C. W. Penrose opened the sale by prayer, after which a delightful program was rendered, consisting of vocal and instrumental selections, sketches and recitations. At intervals the program would stop to allow purchases to go on. The display was a credit to the parties having the management, and it spoke well for the generosity of all the saints and friends, who contributed to it, as articles were received from all over Ireland. There was realized from the sale £6 10s.

Harvest Thanksgiving.—On the evening of Saturday, September 25th, 1909, a very successful Harvest Festival for the benefit of the Sunday School was held at Unity Hall, Burton Road, Derby (Nottingham conference). There was a very good variety of vegetables, fruits, flowers and other farm products, beautifully arranged. There were elders, saints and friends assembled, one hundred in all. After a program consisting of songs, addresses by President J. B. Merrill, and other elders of the Nottingham conference, the above-mentioned products were sold and thirty-four shillings realized from the harvest festival.

Interesting Meetings.—September 26th, 1909, a very interesting and largely attended meeting was held in the Imperial Hall, South

London. President Don C. Rushton of the London conference and a few saints from the North London branch were in attendance. At the meeting the organization of the Relief Society was perfected. Sister Terissa Harrison was sustained and set apart as second counselor in the Relief Society, to fill the vacancy occassioned by the departure of Sister Sheppard. Elder Ralph H. Jones having been called to Liverpool to work in the office, disorganized the Sunday School superintendency. The following organization was effected: Elder John W. Howick, superintendent, with Brothers J. S. Arnold and George Carruthers as assistants.

Baptisms.—Three persons were baptized October 5th. in a brook at Bromsberrow Heath, near Ledbury (Birmingham conference), President L. H. Durrant performing the ceremony.

At Bath (Bristol conference), Saturday, October 9th, a baptismal service was held, when four candidates were baptized by President L. A. Little. Confirmations took place at the water's edge.

A baptismal service was held on Saturday evening, October 9th, at the Heywood Baths (Manchester conference), at which a number of saints and friends were present. Five converts were baptized, the ordinance being performed by Elders Amos A. Atkinson and James H. Bankhead. Three of the candidates were from the Bury branch, one from the Heywood and one from the Rockdale branches.

In the Keighley branch (Leeds conference), October 8th, two young men converts were baptized by Elder Moses D. Watterson. Confirmed Sunday, October 10th, 1909.

A baptismal service was held at the Corporation Baths, Hanley (Birmingham conference), Sunday, October 10th, at which three members were baptized, the ordinance being performed by Elders R. W. Brown and J. S. Parkinson. The speakers were Elder George H. Lunt and President L. H. Durrant. Confirmations took place at the afternoon meeting.

DIED.

WEBSTER.—Richard Webster of the old Upholland branch (Wigan), September 28th, 1909. He was baptized 1874, and continued faithful to his testimony, although separated from the association of the saints.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.